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VOL. VI.

AUGUST, 1894.

NUMBER 8.

THE RICH MAN AND LAZARUS.

GERTRUDE L. CAMPBELL.

About six hundred years B. C. there lived in India, one whose precepts were purity, whose life was self-renunciation.

Patiently, line upon line, he tried to teach the brotherhood of man, and the equality in God's sight of all His children; and when he was, as Edwin Arnold says, "on the threshold of Nirvana," his last effort was to impress his followers with the fact that he was only what *all* men could become. "Still, forests of flowers now deck his shrines, and millions of lips daily repeat the formula, 'I take refuge in Buddha.'" To the little shepherd boy who trembled at the thought of offering to one of so high a caste, a drink of milk, he said: "There is no caste in blood, which runneth of one hue, nor caste in tears, which trickle salt with all; neither comes man to birth with tilka-mark stamped on the brow. Who doeth right deeds is twice born, and who doeth ill deeds, vile."

There is a perennial rootstock from the Tree of Life, that lies under all words of truth. It is infinite in extension as God is infinite. It sends up a wondrous stalk once in a few centuries, and its blossom is a perfect life. Such

was Gautama Buddha. Such was Jesus the Christ.

The truths that Buddha lived and died for were spoken again in Jesus: "One is your Father, even God, and all ye are brethren."

Did the people come to *feel* the "brotherhood of man," through Buddha's teachings? In some measure. Did they *realize* in their lives the answer to Jesus' prayer, "that they may be one, as we are one"? In some measure.

No truth is established, as such, to you or me, simply because some one else has spoken of it as true to him. Divinely true in itself, it may be, still that something within us must say "Amen," or it is only, to us, a vague idea.

In many ways the teachings of Buddha and Jesus were identical. Buddha says, "Religion is nothing but the faculty of love." Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, . . . and thou shalt love thy neighbor as thyself. On these two commandments hang *all* the law and the prophets." Buddha said, "As a sound is followed by its echo, and a thing by its shadow, so are all your actions, good or bad, followed by their reactions."

Jesus said, "With what measure ye mete, it shall be measured to you again."

In their parables the similarity is striking, and through all, sounds this keynote of brotherhood, of equality, of love.

Buddha taught that to be happy in the possession of riches, while hundreds around are suffering, is criminal; and Jesus said, "Inasmuch as ye ministered not to one of the least of these, ye ministered not to me." And John, the loving disciple, echoes the same teaching in his written words, "But whosoever may be in possession of the livelihood of the world, and may be viewing his brother having need, and may shut up his tender affections from him, how is the love of God abiding in him? Dear children, let us not be loving in word, nor yet with the tongue, but in work and in truth." (Rotherham's trans.)

Along the line of this teaching, is that most remarkable of parables, "The rich man and Lazarus." It is intensely figurative, and filled with that vividness of coloring in which Oriental imagery abounds.

Jesus was talking to the "Pharisees, who were covetous." He had just told them the story of the unjust steward, assuring them that what they "highly esteemed" was worthless in the sight of God, and they had "derided him." Now he would speak to them a parable so keen, so clear, that it would preclude all thought of ridicule. He had no idea of teaching "the final condemnation" (as has been wrongly inferred) of any children of God; but only the perpetual condemnation pronounced by the law of the good upon covetousness, trust in material things, and class distinctions, and in doing so, took two of the many states of consciousness in this "mortal passage from sense to soul." Of this same story, one very orthodox commentator says: "In this parable there is no possible reference to the everlasting condemnation of the rich man, inasmuch

as the germ of love, and of faith in love, is clearly expressed in his words."

Let us, in considering this parable, drop for the time all idea of personality.

The state of consciousness called "the rich man" typifies that mortal belief which says, "I have great material wealth. It is the *only* good. I will keep it all myself, and desire nothing further."

The "beggar named Lazarus" is a type of the other extreme of mortal belief, which says, "I have nothing, I am sick and wretched. I long for material things and have them not." Both beliefs are error.

Do you know why? "the dogs came and licked his sores"? From time immemorial, the dog has been a type of faithful following. Any thought you hold acts as a magnet to draw its like toward you. Do you love flowers? The mails will burden you with seed catalogues. Every paper you take up will speak to you of blossoms, and you will never step into the woods without finding some new flower.

The Lazarus mind holds just enough of belief in and longing for worldly goods, to draw toward it that measure of comfort symbolized by the compassion of the rich man's dogs.

Lazarus (Heb. Eleazer) means "one whom God aids." Indeed, this state of mind has need of aid. God aids *both* the rich man and Lazarus. How? Through the working of the law of progress. This law is ever pushing, pushing; "mortal sense would be better if it knew how," and "this mortal must put on immortality."

If we fail to learn our lessons in *one* state of consciousness, we must learn them in another; for "he that understandeth not is condemned" (that is, "*hindered*") till he does understand, joyfully if he will, if not he must be "beaten with many stripes," purified through suffering. "The beggar died." "The rich man also died." That which lives, lives on forever.

There is no death to the real. The only thing, strictly speaking, of which we may predicate death is a belief in error, in that which never had any life. Death, then, is only a change of consciousness, whether accompanied by what is called dropping the body or not.

It is well that both the belief of greed and selfishness (that is, "the rich man") and the belief of poverty and sickness (that is, "the beggar") should die, each in its own day.

But the beggar was *uplifted*, "carried by the angels, into Abraham's bosom." The rich was cast down, "buried." Why the difference?

You have noticed how much more easily an empty balloon rises than one cumbered by weights. You can think how much quicker one can fill an *empty* cup with clear water than one which is full of milk, and which must run over and over till the water has displaced the milk.

On the material plane we say, "Nature abhors a vacuum." On the spiritual plane there is no vacuum, for "there is no absence of Life, Substance, or Intelligence."

Denial of mortal error opens the door to realization of immortal Truth.

The Lazarus type of mind has few clings to matter to put away. At the death of these, "*angels*"—*pure thoughts*—fill the "I am," and uplift it to a state of realization of *rest*, typified by "Abraham's bosom." The rich man had so much of mortal sense to put away that he was weighed down, "buried," overwhelmed by the load of it.

No mortal yet was ever so burdened with error that he did not, at times, catch glimpses of a beautiful something above and beyond him, which he would like to reach. "He seeth Abraham, and Lazarus in his bosom."

Oh, mortal belief, so burdened with fear, clutching after gold, grasping after fame, reaching after friends, hurrying after happiness and finding it not, look up! See, in that blue light yonder, a realization of God's peace, and those who trust it, asleep on the bosom of content!

A. P. Barton says: "'He lifted up his eyes in hell (hades, or under-world), being in torments.' The word here translated 'torments' means intense suffering, but contains no hint of everlasting punishment. Dives is not in the condition of the orthodox damned at all. He is deeply repentant and loves his brethren, and exhibits a Christian compassion. Could a good Father torture such a soul forever? There could be but one purpose in so doing: vindictiveness on account of his having been rich."

Doubtless the *death* referred to, was largely a death of selfishness. "Dives" now thinks of others. No thought of love can be lost. "God is Love." "He that loveth is born of God." Here is one so filled with love, that from a state of "intense suffering," forgetting self, he calls, "Save my brethren!" Can he be punished forever? No. It is "an unthinkable thought," a dishonor to God to imagine it for a moment. Whatever may have been his sin and selfishness, however much his eyes might have been blinded by "the deceitfulness of riches" in the past, in the then present he was loving and pitiful.

"Save my five brethren!" How *very* important to the mortal belief are the *five physical senses*. "I am tormented in this flame." "Send Lazarus that he may dip the tip of his finger in water and cool my tongue."

Fire and flame symbolize purification. "For our God is a consuming fire." "He shall sit as a refiner and purifier of silver."

What for? to *destroy* it? How long? till it is burned up? Oh, no; only *till he can see his own face reflected in it*, till it is "purified as by fire." Why did the "*tongue*" need cooling? Fear is fever. "The tongue is a little member," but it is "a fire, a world of unrighteousness." "By thy words thou art condemned" (hindered).

Let us "*cool*" our tongues *now* by the pure word of true speaking. "And Abraham said,

Child, remember that thou, in thy lifetime, receivedst thy good things, and Lazarus evil things: but now he is comforted, and thou art tormented." This verse has been taken to mean that Abraham lacked compassion.

Not at all; any more than the rule of multiplication "*lacks compassion*" when you make a mistake in your example, and must rub it out and try it again. *Law* has nothing to do with compassion. Still, well it is for us that there *is* a divine compassion; but we do not find it in the law. "For what the law could not do, in that it was weak through the flesh, God sending his own Son, . . . condemned sin in the flesh." "That righteousness might be fulfilled in us who walk . . . after the Spirit." To reach a clear understanding of the Bible, we must drop about six-sevenths of our tightly held ideas of personality.

"Abraham" is not an apparition floating in the dim somewhere between "heaven" and "hell," but a state of consciousness in mind,—*your* mind, if you will. Abraham is a type of realization of Truth.

There is a little German story which tells of two brothers who had found a nut, and having never seen one before, they decided which part each should have. The one who chose the inside was pleased, while the one who took the outside was sadly disappointed. And the ever-present invisible law said, "Little one, remember that you had your choice, just what seemed best *to you*. Now bear the consequences." Paraphrasing the speech of Abraham, we would have: "Child, you had your choice; you took wealth, and with it greed and selfishness; now you must be purified. Lazarus had nothing, had less error to put away, hence he is more comfortable now than you."

"Beside, . . . between us there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence."

This "great gulf" is a type of the "processes

within processes" which separate sense-consciousness from soul-consciousness. No one can *leap over* this by saying simply, I "*would pass over*," but each mortal must descend on one side to the depths of perfect humility, and the dropping of trust in material things, and ascend on the other side to the understanding of Spirit.

It cannot be done in a moment, simply while Abraham speaks to Dives—that is, Realization says to mortal consciousness, "There is a better way,"—but the old rule of "By degrees to fullness," must be realized.

Can your little boy attain manhood in a day, by saying, "I wish I were a tall man"? No; he "cannot pass *over* this gulf," from babyhood to manhood; he must *work through* it. Can the cold January day say, "I wish for the blossoms of May," and possess them? No. Nature "cannot pass *over* this gulf;" she must *work through* it.

This is the law of progress. You may not "pass over the gulf" from the suffering Dives consciousness to the Lazarus peace, but you may *work through* it, knowing that "whom God did foreknow he also did predestinate to be conformed to the image of his Son," and "God *is* working through you to will and to do of his good pleasure."

Again "the rich man" pleads, "I have five brethren; . . . send him that he may testify unto them." Abraham answers, "They have Moses and the prophets; let them hear them." "Nay, but if one went from the dead they will repent." "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

How often we hear it said to those who have walked along the line of Divine Science for some time, "If *you* would talk to my friend, I am sure *you* could convince him of this truth."

"But the *living* testimony is all around your friend now." "Yes, I know, but *you* have been through *so* much, it would be almost 'one

from the dead' if *you* speak to him, and I'm *sure* he could understand."

"Can man, by searching, find out God?" Never, with the physical eyes.

Can Spirit be touched or tasted? Only metaphorically do we "taste and see that the Lord is good." It is useless to speak to the "five brethren" (five senses), for "Spiritual things must be spiritually discerned."

After this parable, we do not read that "the Pharisees derided him." Doubtless they kept very still; or each one went his own way, with that same pricking thorn in his heart, which led Pilate to ask, "What is truth?" Perhaps the chronicler might have added, "And they perceived that he spake of them." Growth is a wonderful word.

Progress in consciousness is a sublime truth, but in treating of a theme which teaches development so plainly; as does this parable, there is danger that we forget the *Blessed-now-which-is*, in contemplating the *Delightful-hoped-for-which-is-to-come*.

However, if we wish to reach the end of a walk quickly, we will not stop too long to pick up and examine the pebbles by the way.

Beloved, the Truth is, we are *now* perfect in God's image, held in his love as his dear children. Do we *perceive* it? Yes. Do we *feel* it? At times. Do we *realize* it? Very imperfectly as yet, for we are passing through this "gulf," scattered all around in different places over its sides. Do not think it dark or terrible; remember Dives' suffering was the *other side* of the gulf. How *can* it be gloomy, when God our Father is Absolute Omnipresence?

Why, all over its sides are cushions of velvet green moss, and they form, every now and then, a mosaic with the words, "Rest in the Lord." The singing of birds delights us, and the fragrance of lilies and ferns floats in the air. There are footprints everywhere, and *one well-beaten path*. It was traveled first by One who knows every step of the way.

All who walk along that path find a wonderful "peace that passeth understanding," and over all glows a light, brighter than the noon-day sun. It enwraps each traveler with a white halo, "For God hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ,"—the dear face of Jesus Christ.

IMPATIENCE.

ANNIE J. C. NORRIS.

A little seed said to itself one day,

"I'm a rose—a beautiful rose,
With a blush like the dawn and a breath like the
morn;

But alas! who knows? who knows?

"For the days go by while I idly lie,
And nobody counts my need.
Oh, the cruel strife! Oh, the wasted life!
Locked up in a little seed!

"How can I rest content in the dark
When my soul is crying for light?
Why should my fragrance be wasted thus,
My beauty shut out of sight?

"It is hard, it is hard—a beautiful flower
All alone in the gloom to lie;
Oh, the world is fair, and my place is there;
But useless my life slips by."

Then a still voice said: "Little rose, come up;
We have softened the earth for you;
While you have been growing, we've made a way
For your tiny stem to come through."

So the little rose climbed to the light of day
Out of the dark: "Now I know,"
Said the flower as it laughed and tossed its head,
"That I lay in the seed to grow."

And somebody said, when the tale was told
Of the little bud's discontent,
"Perhaps, like the flower, my weary hour
For something better is spent

"Than I dream of now, as I fret and chafe
Like the rose in its tiny seed;
Perhaps I am gaining an unthought good
To hold in a coming need.

"And a voice may say on a fairer day,
'Come up, little human flower,'
And I'll cry in the light of that morning bright,
'Thank God for my growing hour!'"

HEALING PARAGRAPHS.

FANNY M. HARLEY.

How often we hear it said that the future of our country depends upon the children of today, and how few people (comparatively) perceive the fact that the children of today are most marvelous creatures if given their freedom to express what they feel and know is in their power to do.

How many parents are there who allow their children to act on their own inspiration? Are they not usually repressed, repelled, and forbidden to do the very things that they want to do? And with "cold water" thrown on all their hopes, all their desires, and all their aspirations is it any wonder that they are mischievous, nervous, and fretful?

There must be an escape valve somewhere for their omnipotent energy to be let off. Steam bursts the boiler if it is not allowed to escape fast enough.

What is called mischievousness in children is nothing more nor less than repressed power which can no longer be controlled, or entire ignorance on their part of how to use their power.

Many parents are ignorant of this, and punish where they should encourage, repress where they should cultivate, and repel where they should cheer. In nine cases out of ten this is because the parents are ignorant of their own capacities and possibilities; and where the blind lead the blind is it any wonder that both fall into the ditch?

I do not believe that there is any suffering to be compared to the suffering of a child who knows that the whole course pursued with it is one of injustice and unrighteousness. Even though it innately knows that it is because of soul ignorance on the part of its parents and its loving little heart forgives them truly, yet the trial is hard to bear all the same.

I would make a plea for the children, that

their aspirations may be encouraged and that they may be assisted to manifest their ideals; for aspirations and ideals they surely have.

If a mother has no other incentive for studying the Science of Being, that of wanting to do justly by her children should cause her to seek this knowledge.

Many adults hear false teaching about God without a thought on their part concerning it, either pro or con, which a little child hears with horror and dread. I heard lately of some children who were telling what they would wish for if they could have three wishes granted. One little fellow of eight years said he wished that he would never die and that the end of the world would never come and that there would be no judgment day. His mother said it made her feel very sad to see how his fear of God worried him. What a load will be taken from his heart and what a happy little fellow he will be when he hears the truth about God, which is Love Itself, Omnipotence, Omniscience, and Omnipresence.

A few days ago, in looking over a magazine which goes, I am told, into about one hundred thousand homes, I read in an article to mothers the following advice: that every child should be early and thoroughly taught to take medicine; that it should be taught to open its mouth and have its throat examined; that children should be encouraged to play "hospital," one child acting as nurse or physician, another being sick, and that they should be taught, when well, to take bread pills and powders made of flour and sugar; and that whoever pities children for having to take medicine should be forever banished from the sick room.

Just think, dear friends, of that article going into a hundred thousand homes, and that advice practiced, probably, on a hundred thousand children! What kind of men and women will result from such teaching?

Instead of teaching a child how to be sick, why not teach it how to be well and how to re-

main so? Would not that be wiser, more sensible, and more economical, let alone the necessity of teaching the reality and divinity of health?

Teach a child that character building is health building.

When the smallpox scare was on Chicago in all its force this spring, a lady said to me, "I have never been a bit afraid of the smallpox, for my mother told me, when I was a little girl, that it is only cowards and dirty people who ever get it."

Many times what is said to children either causes or prevents a disease with them in after years. The mentality of a child is fertile ground in which what is sown will grow and bear fruit, let it be wheat or tares.

Example is better than precept, yet is the precept mighty.

Our character is the sum of our qualities.

Quality can be acquired, therefore health can be acquired. A Christlike character would manifest health divine.

I have often heard excuses made for people who were cross and selfish, that it was because they were sick and felt so bad; when it should have been put the other way, that they felt so bad and were sick because they were so selfish and cross and so regardless of other people.

One of the first things that should be taught a little child by example and precept is kindness. Kind thoughts are healing wherever they fall, and are a tonic to whoever thinks them.

A lady of my acquaintance and one of the most beautiful characters that I know or ever heard of, told me that she has done more for herself and others by holding the word "I am loving and kind," than in any other way.

She is the mother of six children and they are a most beautiful and harmonious family, the brothers and sisters, as well as the mother, demonstrating to each other in their daily lives that they are loving and kind. One of her

children said to me very lately with a beaming face, "I wish other people had a mother like ours."

Do you think there is much danger of children going astray when *home* is the place where they know nothing but loving-kindness?

Do you know that kindness practiced in the thoughts and felt in the soul will melt away nearly all errors and their physical outshowing?

Carping criticism is one of the most mischievous and poisonous of errors. It makes sour, vicious, and watery blood. It weakens the character as well as the physique. It makes discord in the home, and severs friendships. Of course I am now speaking of what the world means by criticism, which is fault-finding, or to the demerit of the one criticised. There is a higher criticism which is now coming into vogue that is helpful and courage giving, for it points out merit instead of demerit; but criticism on the negative side, to which kindness is the antidote, has a far different and entirely opposite effect from criticism on the positive side. Very often by paying no attention to errors, and keeping the thoughts constantly fixed upon the good traits, the errors die of starvation.

A little child should always be taught never to do to another what it would not like to have done to it. Kindness to playmates and kindness to animals cannot be too strongly inculcated in a child.

Many chronic cases which have resisted all treatments will melt away under kindness cultivated in the soul; in fact, it will heal many of the ills that flesh is heir to.

Kindness lightens labor wonderfully. Little children would always be kind if the beauty of kindness was shown to them.

Kindness, if cultivated truly, would melt tumors and cancers and heal all diseases of the blood, because the very element of kindness is Love.

Many people receive kindnesses from others

simply as a matter of course. Generally the one who does the kindness in such cases is in better health than the one who receives it.

Did you ever think how kind it was of Jesus to go about the country teaching the true way and healing the sick as he did? There are many now whose hearts are filled with loving-kindness toward humanity and who are doing all in their power to help them. Will we treat them as Jesus was treated?

Let us learn to be kind. It is a quality which can be cultivated. Let us learn to be kind to little children. Let us learn to be kind to those who are young in understanding of Truth.

"Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

MY APPEAL.

CLARA ELIZABETH CHOATE.

Come, listen to the words of Christ,
Whose truth is peace and health;
Unfold thy heart to things divine,
Whose gifts are greatest wealth.

Bow down thine ear to love's sweet strain,
Sung through the life of Him
Whose glory shines in lifting up
From sickness, weakness, sin.

No thought He gave to human kind
But thrills the world today;
Love's law the heavens must emulate,
Love's law man must obey.

For thee His blessings freely wait,
His faith, His truth, His might;
So lay aside earth's doubts and fears,
Receive His wondrous light.

No measure unto thee is given;
Seek, though thy strength is tried;
Make Christ thine own, thyself a Christ,
Then shall thy soul be satisfied.

LESSONS FROM THE LIFE OF JESUS.

MRS. MYRON W. REED.

V.

1. Calling of Disciples.—*Matt. 4:18-22.*
2. Beginning of Miracles.—*John 2:11.*

It is written concerning Jesus that after he left the wilderness of temptation he called to him a number of disciples. At different times Jesus called others who were to go with him in his work, receive his teaching, and preach the gospel to the world when Jesus himself had been withdrawn from it. All the disciples who were called numbered twelve. This number corresponds with the number of the sons of Jacob—Israel.

The disciples of Jesus represent spiritual thoughts that come forth to us in the Jesus consciousness, as the sons of Jacob represent thoughts that have come forth to us in the Jacob consciousness. The number twelve stands for completeness.

If we were able to discover, in all cases, the likeness of that which is without to that which is within, we should find that each son represents a quality of thought within Israel, as each disciple represents a quality of thought within Jesus; we should also find that all these qualities taken together represent the *individual* in the consciousness of Israel and of Jesus. Jesus is the highest individual consciousness. Consciousness is the divine nature in its perfection. *Limitation* belongs with the individual. On the one side, "I and my Father are one;" on the other side, "Behold I and the children which God hath given me."—*Heb. 2:13.*

These children are thoughts which have come forth to individual consciousness.

With the exception of *one*, through which the Seed is called, these thoughts are all the seed of Abraham that are upon the earth. The spiritual thoughts, which in their union represent the character of the human Jesus, are the disciples who are called and *chosen*, because they choose to follow, having part in the Jesus con-

sciousness. These are the remnant of the seed described as "keeping the commandments of God, and having the testimony of Jesus Christ."

—Rev. 12:17.

To this "remnant" of the seed, to these high thoughts within the Jesus, manifestation is first brought forth. So it is written of the first miracle, "Jesus manifested the Christ glory, and *his disciples* believed on him." These thoughts which have come forth to the Jesus are not as pure as that by which they are conceived. These thoughts are the seed which is upon the earth; and while on the *spiritual* side they are in sympathy with individual consciousness, on the other side they are in sympathy with *earth*—i. e., with intellect and sense. And so, in order that the perfect conditions of Spirit may be reflected in humanity, spiritual thought must work with the Jesus consciousness, in bringing forth to intellect and sense that which has been spiritually received. This is the process of all demonstration. When thought brings forth the spiritual product to *intellect*, the world may receive spiritual *teaching*; when thought brings forth its product to *sense*, the world may be spiritually *healed*.

All mental qualities are represented in the New Testament story, by the human Jesus and those among whom his life on earth was spent; but we are to consider these as they are *within*. Jesus represents our individual consciousness, and the disciples represent our highest spiritual thoughts. The Jews, who oppose Jesus, are spiritual thoughts at rest in their conceptions or demands of intellect.

The Gentiles are material thoughts at rest in their conceptions of sense.

The "world" is a process going on within each.

When good is brought forth to sense in a way that intellect cannot explain, it calls the results of what has been so produced "a miracle"; but spiritual thought knows all good is

brought forth in accordance with spiritual law.

To understand the first "miracle" is to understand all miracles, so called.

The Christ of perfection is the basis of all spiritual products. Three elements enter into the bringing forth:

1. Obligation of Jesus, as the Son of God, to the Father.

2. Obligation of Jesus to the consciousness which has brought it forth (represented by Mary).

3. Obligation of the Jesus to spiritual thoughts (disciples) which have come forth to Jesus.

The Jesus of dominion is always "under the law." The Son of God is in the activity of the Father. To the Son of God, made in the "image" of God is brought forth the "likeness," which is the Son of Man—a manifestation, which is perfect "like" the Father's *creation*.

The human need is reported by sense to the earthward side of spiritual thought. When this complaint is brought before the Jesus, it is met by assurance of the perfect spiritual supply. This is followed by manifestation to spiritual thought. To receive the cry of need and to see the supply, fulfill the obligations of the Jesus consciousness.

*With what is later brought forth to intellect and sense, we have nothing to do. From our present place, in the return to consciousness, we are to look upon every material thing as it is in thought; then we are to resolve this thought into its essence of truth.

Every product which has come forth to us *from* the Christ, we are to resolve *into* the Christ from which it has been ignorantly conceived. To persist in resolving all things into Spirit is to restrain the "outward tendency of the mind," and to "see Satan like lightning fall from heaven."—Luke 10:18.

Individual consciousness, as the Jesus, does not recognize conditions of sense; these are reported by thoughts. So in the story, the dis-

ciples *bring* the afflicted of earth to Jesus, or they take Jesus to the afflicted, often taking him from meditation, from communion with the Father.

The work of the Son of God in our consciousness, is to manifest the Father, and by this manifesting, to redeem thought from its earthiness. But we have found conception here, for thought takes the Son of Man, which has been spiritually received, into its own earthiness to improve these conditions; then because of its improved conditions, thought rests here. Then is heard the voice of the Lord: "Out of Egypt have I called my Son."

This message is received by the individual because of clearer consciousness which follows our obedience in accepting spiritual manifestation as that which has come forth to us from the Father.

The results to *sense* that have been brought about through this recognition may be great or small; they do not affect spiritual progress. Obedience in receiving the Son of Man is all the preparation required for advancement.

In the new vision, that which redeems thought is seen to be the drawing power of Spirit. Thought must be saved from its earthiness, not satisfied in it. This upward drawing is possible, because the essence of thought is truth, which is ever seeking union with its own, with Eternal Truth, from which it has never *really* been separated.

At this stage in our developing consciousness, we know the Son of Man is not to come down that it may lead out of earthiness; it is to draw up from its own place in the Eternal.

This recognition of the drawing power of Truth, as the only power to save, is gradual. Jesus has been pleading with the people, who cannot understand his *words*, to believe for the *works'* sake (John 14:11). Jesus now begins to say: "No man can come unto Me (the Son) unless the Father draw him; and if I (the Son of Man) be lifted up, or seen in the Eternal

with the Father, I will draw all men unto Me." —John 6:44 and 12:32.

This recognition of the higher process by individual consciousness must be made known to *thoughts* before the Son of Man is withdrawn—before the day when they shall desire to see a manifestation and shall not see it (Luke 17:22); that when this time comes, thoughts may not be offended, or oppose themselves to the higher process (John 16:1). So it is written, that after one of the hard sayings of Jesus, he perceived his disciples murmuring among themselves: "Who can understand this?" and Jesus answered: "Doth *this* offend you (or cause you to stumble)? What if ye shall see the Son of Man ascend up where he was before?"—before it had been conceived and brought forth to thought.

As we read the story of the wedding at Cana in Galilee, we observe traces of confusion, of uncertainty in the mind of Jesus, when he is called upon to meet a need of the hour, with his own vision of spiritual fullness.

Why Jesus complied with this request is explained to us as we read spiritually the statement: "The disciples also were called to the marriage, and the mother of Jesus was there."

Having been "sent" to do the work of the Father, the Jesus is under divine obligation to manifest to that from which it has come forth; also to manifest to those who have come forth to Jesus. These are the obligations of spiritual law which belong with the Jesus consciousness. Upon the death of the personal element, we are freed from the moral law, or obligation to that which has brought us forth; but under spiritual law "we groan and are travailing in pain," while manifestation is being brought forth to spiritual thought. Our "glorious liberty" is not realized until we rise from the highest mount of consciousness into the glory of God in which is dissolved all memory of conception.

This is ascension, and the Truth makes free.
(To be continued.)

OUR ANGELS.

W. M. BROWN.

"He shall give his angels charge over thee, and in their hands they shall bear thee up."

What a blessed promise when rightly (spiritually) understood. "He shall give his angels—pure, holy thoughts and aspirations—charge over thee, and in their hands—strength or power—they shall bear thee up." How little we have realized the power of *pure, holy thoughts* to bring unto us here and now every good thing we can wish for or desire. Yet all of Jesus' teaching is to show us *how to be perfect* even as our Father in heaven is perfect. The only way we can come to a knowledge of the truth and *realize* ourselves as divine and perfect is by the *cleansing of our mentalities*. We are to be cleansed and renewed in our thinking, as St. Paul says. When this is done the externals, or effects, will come into line with our *perfect thoughts* and show forth harmony. Jesus knew this was the only way, and that the *one thing needful* was for each one to *do as he did*. "Seek *first* the kingdom of God and his *righteousness*," and all other needful things should, as a necessary sequence, be added. It *must* be so; it is God's eternal law of cause and effect, and cannot be changed. That which is ever true is *forever* true. That which is, or was, true of one, is true for all and for all time. Jesus said that the pure in *heart* should see God. To be pure in heart is to have our mentalities so cleansed that we see no reality in evil, and give no place to an evil or impure thought whatever; then we see God or good only; we see God as the only Life and as manifest in all that lives. We no longer judge from the appearances, but *righteous* judgment. How true it is that "As a man thinketh in his heart so is he"! Yet how careless we are with our thoughts. All unrighteous thoughts tend to pull us down and make slaves of us, make us miserable and unhappy, poor and needy; but pure, holy thoughts are God's angels sent

to us to bear us up in their strength and show us that the kingdom of heaven is at hand, and to make us feel its *presence* and *glory* within our own souls. We all know how good, kind, loving thoughts make our hearts to feel happy and joyous. Oh, the wonderful power of thought, to uplift and make glad the heart of man, or pull down and make him miserable and unhappy! Truly, thought is the only creative power; as we think, we are.

A PRAYER.

BY ALTHEA A. OGDEN.

Infinite Nearness! Thee I see revealed
In song of bird, the flower at my door,
The happy laughter of a little child,
The star at night, the pebble on the shore!
Each unto each allied, and all to thee!
Thou tender, loving, grand reality,—
Who art so near, so near!

Mystery shrouds thee, but today I saw
Thee mirrored in a glance of mother-love;
A bitter word, unsaid, brought God-born strength
Akin to that for which the martyrs strove;
And, growing from a small, unselfish deed,
Came that rare peace for which the angels plead,—
So near thou art, so near!

Infinite Nearness! Tell me not of God
Who dwells afar, apart, in other spheres,—
My Father's here! He shares my common life,
Inspires my duties and allays my fears;
And when night falls, like tired child I creep
Into his arms, who loveth all, to sleep,—
He is so near, so dear!

PESSIMISM: THE WAY OUT.

"I am no optimist whose faith must hang
On hard pretense that pain is beautiful,
And agony explained for men at ease,
By virtue's exercise in pitying it.
But this I hold: that he who takes one gift
Made for him by the hopeful work of man,

* * * * *
Who clothes his body and his sentient soul
With skill and thoughts of men, and yet denies
A human good worth toiling for, is cursed
With worse negation than the poet feigned
In Mephistopheles."

—George Eliot.

UNIVERSAL TRUTH.

AUGUST, 1894.

EDITOR'S DEPARTMENT.

The Editor does not necessarily second all the views set forth by the writers for UNIVERSAL TRUTH; but as a whole, each article accepted is deemed worthy of candid consideration. The desire is not to be arbitrary, but to exercise all freedom consistent with wisdom.

OUR readers who change their addresses should immediately notify us of same. Please give *former* as well as new address. This will save us much time and trouble.

The year and month of expiration of your subscription will always appear with your name on the wrapper of your magazine, except for subscribers in Chicago; this, with your magazine, is your receipt for money. By renewing your subscription the month before it expires you will greatly accommodate us, and may save your losing any copies. We cannot always guarantee back numbers. A sample copy of UNIVERSAL TRUTH will be sent to any address upon receipt of ten cents. Subscription price, \$1 per year.

UNIVERSAL TRUTH still clubs with *Harmony* for \$1.50 per year; *St. Louis Magazine*, \$1.50; *Thought*, \$1.50; *Child-Garden*, \$1.50; *Unity*, \$1.25; *Wee Wisdom*, \$1.25; *Das Wort*, \$1.50.

ALL books mentioned in this magazine are for sale by the F. M. Harley Pub. Co., 87 Washington St., Chicago, upon receipt of price named.

September UNIVERSAL TRUTH will contain "The Atonement," by H. Louise Burpee, and will also begin "The Sermon on the Mount," by Annie Rix-Militz.

"Truth's Fairy Tales," by Julia Winchester, is a beautifully and artistically illustrated book, with illuminated cover. The story is clearly, concisely, and cleverly written, and will interest children in the principles of the All-Good. It shows how, by the use of the arrows of Truth, on the foundation of faith, victories over the hobgoblins reigning in Shadow-land can be obtained, and the children led through the royal household, by the gate of understanding, into the kingdom of Spirit, where all is joy and gladness. Not only will the children delight in these fairy tales, but all students and lovers of the Good will find in this book those fundamental principles of Truth which lead all who acknowledge them into harmony. The price of this book is sixty cents, postpaid, but from

May 1 to and including August 1, we will give a copy of this very helpful book to every subscriber to UNIVERSAL TRUTH who sends the full subscription price of \$1 to this office. Of course this premium will not be given when subscriptions are sent through agents to whom we allow a commission, and it will *positively be withdrawn* on August 1.

To those who have subscribed to UNIVERSAL TRUTH since January 1, 1894, and who desire this book, we will furnish it for forty cents to and including August 1. This is the best offer that we have ever been able to make on any book.

FOR people who do not have the time to make special studies of the topics of the day, nothing takes the place of a first-class review or magazine which takes up each subject that is or ought to be of interest to the intelligent public, and gives, in a nutshell, by one well versed in his subject, the necessary and interesting things to be known on this subject.

The Arena is called "the king of nineteenth-century reviews," and for the year 1894 is proving itself to be "abler, brighter, and more indispensable than ever."

The subscription price of *The Arena* is \$5 per year; but by a special arrangement with the Arena Publishing Co., we can give not only *The Arena* and UNIVERSAL TRUTH for one year for \$5, but also a beautiful premium album containing portraits and autographs of some of *The Arena's* best-beloved writers.

If you want to take advantage of this splendid offer, send in your subscription to the F. M. Harley Publishing Co., 87 Washington St., Chicago, Ill.

•SOLOMON'S temple is built without the sound of a hammer; built of thoughts—divine thoughts,—and anyone desiring to build this temple *here* and *now*, should not fail to read our new booklet, entitled "Thoughts for Temple Builders," by Lucius B. Morgan.

This is the first number of a series of booklets published by the F. M. Harley Publishing Company, under the name of "Living Words of Universal Truth Series," and a more appropriate introduction to the series could not be obtained than "Thoughts for Temple Builders." It is filled with live-giving thoughts and words which, if adopted, will for each soul build an eternal temple, meet for the indwelling of the living God.

"Living Words of Universal Truth Series" will be fifteen cents each or \$1.40 a dozen, or six for seventy-five cents.

No. 1. "Temple Builders," now ready.

FROM far and near, from parents and children, have we been urged to continue "The Birdlings" department. In response to this call, we begin in this issue, "Betty," by Helen Augusta Fussell. Betty is a real live little girl who found by cultivating the seeds in her garden bed (her heart) that the way to be happy is to be good, and that the more she tried to make others happy, the happier she was herself.

Miss Fussell is a dear lover of children; she enters into the child life so heartily that her stories are simply spontaneous bursts of sympathy with and for children everywhere. We know that the children will enjoy "Betty" hugely and that they will all want some of the same kind of seed that she had, to plant in their gardens. How glad they will be to know that they can have just as much of it as they want.

ALL business will be as promptly attended to as usual during Mrs. Harley's absence from the city. All "personal" letters to her will be either forwarded to her or held unopened until her return.

Bear ye one another's burdens, and so fulfill the law of Christ.—*Gal. 6:2*.

WE do not ask for what we already consciously possess. We only ask for that which we desire to have made manifest to our consciousness. "Give us this day our daily bread" must mean, make us conscious of having today all the good that we need.

In Truth all good is ours now, and always will be, but we realize just so much of good as our souls are prepared for; we actualize just so much of Good as our souls have been prepared to receive.

There is yet something that the world needs to be told that *it has*. There are yet some things that the bearers of the gospel tidings must needs preach to all the world and to every creature therein.

He who knows the Truth, knows that the Good Is Absolute.

The multiplicity of the evil imaginations of mankind disturb him not. The fears, doubts, and anxieties of humanity make no more impression upon him than the shadows which the waving trees cast on a sunny day. He knows that all things work together for good. "Truth has not single victories, all things are its organs," says Emerson.

To the fearful disciples the master was "asleep," yet when they called to him he arose and rebuked the wind and the waves (their ignorance, doubts, and fears), and said, "Peace, be still. *And the wind ceased and there was a great calm.*"

UNIVERSAL TRUTH enjoins upon all who are upon the housetop of spiritual thinking to come not down to old material ways of thinking, with its inclusive beliefs in the power of evil, but to prove that the Lord keeps them in perfect peace whose mind is stayed on Him.

Speak the word of peace that ye may become the light of the world.

Ye turned to God from idols to serve the living and true God.—*I Thes. 1:9*.



BETTY.

HELEN AUGUSTA FUSSELL.

One warm afternoon in June, little Betty Miller was standing idly at the little white-washed gate. She drew her sunbonnet, stiff with long slats of pasteboard, far down over her face, and tilting up her chin, gazed with longing eyes across the meadows, where a cloud of smoke and some long stems of chimneys pointed out the nestling place of a little town.

She was waiting for her father to come along the dusty road stretched far before her, for it was her great pleasure to run and meet him, riding home beside him on the high seat of the mill wagon.

She pushed her brown foot about impatiently in the sand, for truly never had she waited so long. Even now the sun pointed to the fact that it was after five, and Bob, the hired hand, was leisurely slouching along after the cows, which had been milked as promptly as though Farmer Miller himself had been there.

The lane was long and had neatly cut hedges of osage on each side. A row of maple trees threw a delicious shade just now in the late afternoon. The cows browsed slowly along each bank, and loitered under the trees, as

though loath to leave the shadow for the glaring, sunlit meadow.

Betty finally took her seat on the cool stone watering-trough, where the shade of a horse-chestnut tree made it inviting. She opened her dinner pail and took from it some gingerbread, preparing for a picnic alone.

"Want some?" she inquired of a small speckled hen which was edging nearer and nearer to her. The hen put her head on one side and looked so pert that Betty laughed as she divided her gingerbread with her.

"Bantie, I wonder what my pa will bring me today; I told him how much I wanted some amber beads." Whatever Bantie thought, she did not answer; but no matter, for these two were the best of friends and understood each other well. "And I told him about a pink ribbon I wanted,—a real bright pink," she said. But glancing up, she spied a wagon crawling slowly along the narrow road, whose glaring white sand made it look like a soiled white ribbon thrown loosely over a background of green.

In a moment Betty had thrown her lunch back into the pail and was nearly out of sight, trotting down the lane as fast as her short legs would carry her.

But as she neared her father she saw something that made her eyes dilate with wonder, for, perched beside him, in her own seat and on her little patchwork cushion, sat a small child; and what made something give a queer little tug inside her, was that the child's chubby fist was holding her father's kind hand and she was leaning lovingly against him.

When good Farmer Miller saw his little daughter bounding joyously toward him, a loving smile of welcome overspread his honest face. He stopped his horse, and springing down, waited for her to reach him, thus giving her a longer ride.

"Come, see what I have brought you, Betty," he called, thinking how delighted she would be; when—why, what was this? where was Betty's welcoming smile and kiss? For there she stood, with her arm shielding her face, and scream after scream coming from her rosy mouth.

"Why, what has gone wrong with my little girl?" said her father, coaxingly. "See, I have brought you a real live little girl to play with;" and he held out his arms and started toward her in amazement and alarm.

But, swift as a bird, she had scaled the stone wall, and was fairly flying over the meadows toward a little wood where she spent much of her time. Here she threw herself on a mossy bank, and sobbed and shrieked aloud. She pressed her face against the cool green moss, and its spongy dampness was grateful to her.

When her grief had nearly spent itself she began to repent of her haste. A feeling of shame stole over her. Her sobs grew less frequent and she lay quite still, looking straight up into the sky, which was very blue.

The trees waved back and forth, back and forth, and the gentle music of their leaves and branches, and the sound of a merry little stream near by was very soothing to Betty. Her grief passed away little by little, and ere she knew it, this child of nature was sleeping

sweetly, quite worn out with the violence of her feelings.

But she never would believe that she slept, for the scene did not change. She was watching a dainty butterfly, which drew nearer and nearer, and,—oh, dear! was it a butterfly? for as it came right up to her, she saw it had the tiniest hand holding a long golden stick with a brilliant star at the end, which twinkled and winked most impishly, and, most wonderful of all, a tiny human face with the brightest eyes. And she saw before her a tiny living girl no higher than her little finger.

"Little Betty," said a sweet, trilling little voice, "I have brought you a little seed to plant in your garden. It will grow and bring forth beautiful flowers."

Betty was so surprised she did not even say "thank you." "Will I have to wait long for it to grow?" she asked in a moment.

"Not if you will let it unfold; it will do so right away."

"What kind is it?" she asked eagerly.

"It is called Love," said the fairy, "and unlike other flowers, it will never fade or wither. You must watch it, though, and feed it on kind and loving thoughts. And the very best thing about it is that it will spread into all the little gardens of the other children if you want it to."

"Tell me again what it is called," said Betty, after a moment's pause.

"Love," said the fairy.

All at once Betty's face grew very red. "I know I was naughty and selfish," she said, "but I want my pa all to myself."

"Oh!" said the fairy, "then you do not want my seed, and so I will take it back."

"No, no!" cried Betty; "leave it; it will grow."

"Then, if you want it to grow, you must weed all the selfishness out of your garden; you know they cannot grow together."

"Will you give me another for the little stranger?" asked Betty.

But the fairy in a deep bass voice said, "Come, supper is getting cold," and Betty gave a great start, for the fairy had turned into Bob, who had been sent in search of her.

"Bob," she cried, "you never told me you were a fairy, and you knew I loved them so. What have you done with that seed?"

Bob winked his eyes hard and looked at her blankly for a minute. "You have been asleep and dreaming," he said; and picking her up, he walked rapidly toward home in the growing darkness.

Betty was silent a long time. When she reached home her grief had all left her, and she sprang quickly toward the little elf-like figure, who stood, shy and silent, in the shadow. "I'm going to like you," she said, warmly. And the child's answering smile quite won her heart.

WHAT SHALL I DO TO BE SAVED?

HANNAH MORE KOHAUS.

Travelers on their way to the Eternal City have been met, even afar off, by a Great Light. So exceedingly glorious is this Light, that, partially dazzled with its effulgence, they are moved to cry out, "*How shall we worship? How shall we appropriate? How shall we know?*"

It is well to pause a moment and consider how rightly to take possession of this almost overpowering illumination, now flooding earnest souls to their remotest regions, and yet which seems, sometimes, impossible to grasp sensibly. We should endeavor to analyze this transcendent Enlightenment and learn *how* to inhale and exhale it, knowingly, until we become life of its Life; love of its Love; knowledge of its Knowledge; substance of its Substance; power of its Power; whole with its Wholeness; for there must be a method of partaking of It, until we are sensibly one with It; becoming so radiated thereby, that the "twain"

shall be as "One" with its two sides, the Interior and Exterior.

Now, what is this Light? It is a *knowledge* that God—Deity—is not a person, place, nor thing, not a sometimes wrathful, sometimes loving, partial Father, seated somewhere in the spaceless universe upon a great white, *marble* throne (probably inlaid at the base with the Mosaic law), the sword of justice, inexorable, in one hand, pointing the way to *eternal* misery, and the scepter of love in the other, directing the way to *eternal* bliss. No; God is not a Being among other beings; not a Spirit among other spirits; God is not an Image made like unto corruptible man, neither like unto corruptible man's conception of Deity; but *God* is the One Absolute, Infinite, Supreme, Changeless *I Am*,—the Principle, Life, Love, Truth, and Intelligence, everywhere present; being *all* Power and *all* Knowledge. Truly, this is a glorious Light, and yet it is but half told. This same God is the very *essence* and *core* of *your being* and *mine*; for we are created *and* made in Its *very Image* and after Its *perfect Likeness*.

Man is not a beggar, but an *heir*, claiming his inheritance of *all* Good. He no longer needs to *beg* life, health, wisdom, and power as a *boon*, for he is the *Son of God* and *has* all good in his real and true being. Man is not what he *appears* to be, but something infinitely grander, better, and more enduring than, just now, his limited sense of existence comprehends, save in a degree. How full of awe and grandeur is *this place*, where the Light has shined in, awakening one to the Truth of things. The change is so sudden from the Egyptian darkness of ignorance to the glorious noonday illumination, it is not surprising that mankind, in their "youth," half dazzled with its brightness, cries out: "What shall I *do* to be saved? How *can* I comprehend, understand, and *know*? How shall I become *conscious* of what I truly am? How *realize* the divinity of my nature? How *know* the immortality of my being?"

To some individuals it seems as if they had been presented with a magnificent piece of mechanism, the magnitude of which, with its innumerable and nameless powers and possibilities, had so amazed them that they stand before it seemingly helpless, spellbound, as it were, with its immensity and grandeur. They do not know *how* to utilize it.

But it *is* possible to utilize it. The Light is here for no other purpose than to shine through and through, until every part and department of man's being is filled to completion with its glory and power. However, there is a channel, so to speak, through which the Light is conveyed to its destination, and this channel is *man's capacity to think*, and his ability to *speak*. These capacities are the hands that wield the Supreme Mind with its Infinite capacities, possibilities, powers, and things. These are the hands that draw in the Light and retain it, until they become *coöperant forces*.

How, then, shall we worship? How shall we appropriate? There is but one mode of true worship, one method of appropriation. To worship is to acknowledge, to recognize, to admit. To appropriate is to adopt, to accept as your own, to coöperate with. Acknowledgment and adoption are followed by the knowing.

The capacities *to think* and *to speak* must be put into active operation. *Think* the thoughts of Infinite Mind. *Think* that which is pure, true, and righteous, in accord with divine Principle. Watch your thinking; control it with Truth; "bring *every thought* into subjection" (Paul); "*Speak* that which is good" (I Kings 22:13). "According to *thy word*, be it unto thee." "*Death and Life* are in the power of the tongue" (Prov.), so also is health, purity, patience, wisdom, peace, goodness, and *all things* that are desired to make one *wise*. Guard, then, the mentality and life as holy shrines.

When one, perceiving and acknowledging God as Spirit to be the One and Only Sub-

stance, thinks or speaks, "I am not material-sick, and sinful; but spiritual, whole, and pure in my being, as the Image of God," he drives a nail into the human-self, whom he has placed upon the cross. ("It is expedient that *one man* should die for the people"—John 18:14; then "Cease from the *man* whose breath is in his nostrils"—Isa. 2:22.) When one thinks or speaks, "I am not ignorant and foolish, but wise and intelligent, as the Image of God," he cancels a finite sense of being, resurrecting a part of his infinite nature from the depths of the tomb of the unknown. ("Out of the depths have I cried unto thee"—Ps.) When one thinks or speaks, "Everyone is what I perceive *myself* to be,—a perfect expression and manifestation of Divinity," he is on the mount of transfiguration, where he sees no *man*, save *Jesus only*. Again, to think or say, "Because *God is, I am*," is to shed the blood of mortality and ascend a step nearer to self-conscious oneness with the Eternal.

It is not essential for one to be continually declaring, "I am not sick," "I am not poor," "I am not sinful," in order to realize health, plenty, and goodness; for every true and righteous thought, purifying the consciousness, brings about a better condition in every department of existence. One may be cured of many ailments by denials and affirmations, but to be *truly* healed the entire mental faculty must be renewed by holier *thinking* and *speaking*.

Not a spiritual thought passes through man's mentality without bringing him nearer to his divine destiny,—the knowing of himself as the Son of, and one with God. Therefore inhale holy, righteous, spiritual thoughts, thus drawing into your being the One Substance, the One Mind with its transcendent Light. To think Truth instead of error, to speak *good* words instead of idle, vain, untruthful ones, is to inhale and exhale the thoughts of Infinite Intelligence, reproducing It, with all that It includes, till we become, *knowingly*, life of its Life; substance of its Substance; power of its Power; love of its Love; bone of its Bone; flesh of its Flesh. The "how" to utilize this great Light is, worship and appropriation, through *thinking* and *speaking*.

Every *spoken word* is the *prophecy* of its own fulfillment, and *thinking* is the *power* behind the throne.

PROGRAM OF THE SUMMER LECTURES

At Greenacre, Eliot, Maine. July 3 to August 30, 1894.

Greenacre Inn, Eliot, Maine, proposes to add to its rural attractions and comforts, a series of Lectures and Classes on topics which shall quicken and energize the spiritual, mental, and moral natures, and give the surest and serene physical rest to its guests.

Or, in the more expansive expression of the Congresses of 1893, its purpose is to "review the progress already achieved in the world, state the living problems now awaiting solution, and suggest the means of farther progress."

To make this work possible and practical, it must be localized in the centres of action all the world over. Therefore, with spontaneous delight and the culmination of desires which for years have stirred the hearts of several progressive thinkers, the following program has been arranged for definite work at Greenacre Inn and its immediate environments during July and August, 1894:—

Tuesday, July 3. Mrs. Ole Bull, of Cambridge—Address of Welcome. Mrs. Elizabeth Boynton Harbert, of Chicago—Greetings from the West. Mr. Wm. Ordway Partridge—Opening Address.

Wednesday, July 4. Peace Day! Rev. Dr. Flavius J. Probst, of Chicago—The Coming American.

Thursday, July 5. Mr. Frederick Reed, of Roxbury Latin School—The Education of the Future. Mrs. H. H. Farnsworth, of Chicago—The Science of Life.

Monday, July 9. Mrs. Abby Morton Diaz, of Boston—The True Work of Humanity for Humanity. Prof. Thomas E. Will, of Boston—Union for Practical Progress.

Tuesday, July 10. Mr. Henry Wood, of Boston—Mental and Physical Chemistry. Mrs. Helen Van Anderson—How to make the Christ Life Practical.

Wednesday, July 11. Miss Sophia Beck, of Malden—Helps to Soul Expression. Mr. Ralph Waldo Trine, Ph. D., of Mt. Morris, Ill.—The True Art of Authorship and Oratory.

Thursday, July 12. Rev. H. C. Vrooman, of East Milton—The Material Expression of the Spiritual Age. Mrs. Helen Wilmans, of Boston—Mental Freedom.

Monday, July 16. Mrs. Ellen H. Richards, of the Institute of Technology—The Elevation of Home Life. Miss Maria Daniell, of Wollaston—The Scientific and Economic Preparation of Food. Mr. Frank B. Sanborn, of Concord, Mass.—The Humane Treatment of Mental and Spiritual Aberrations.

Tuesday, July 17. Dr. Henry B. Blackwell, of Boston—The Possibilities of Woman. Mrs. Lida Hood Talbot, of Chicago—Physical Culture in Relation to Soul Expression.

Wednesday, July 18. Mrs. B. O. Flower, of Boston—The Influence upon the Race of Freedom in Dress. Dr. Alice B. Stockham, of Chicago—Motherhood.

Thursday, July 19. Mr. B. O. Flower, of the *Arena*—Early Environment. Mr. Parker Pillsbury, of Concord, N. H.—Subject to be announced.

Monday, July 23. Children's Day. In charge of Miss Margaret Saltonstall, of Wollaston. Dr. G. P. Wiksell—

The Children at Shalam. Rev. W. W. Locke, of New York—Our Boys.

Tuesday, July 24. Mr. Henry Wood, of Boston—Economic Natural Law. Col. Post, of Georgia—Political Economy.

Wednesday, July 25. Rabbi Solomon Schindler, of Boston—Individualism and Socialism.

Thursday, July 26. Mr. W. J. Colville—The Coming Civilization.

Monday, July 30. Dr. C. D. Sherman—The Relation of Planetary Force to the Evolution of Man.

Tuesday, July 31. Prof. A. C. Dolbear, of Tufts College—The Known Relations of Mind and Body.

Wednesday, August 1. Miss M. J. Barnett, of Boston—Theosophy. Mr. George D. Ayers, of Boston—The Theosophical Movement. Mr. Burchard Hardinge, of London—Karma and Incarnation.

Thursday, August 2. Rev. Edward Everett Hale, D. D.—Sociology.

Monday, August 6. Mrs. Bernard Whitman, of Boston—Lend a Hand Work. Miss Emily Morgan, of Hartford—Vacation Homes.

Tuesday, August 7. Mrs. Evelyn Mason, of Brookline—Rest through Higher Development. Rev. Augustine Caldwell, of Ipswich—The Spiritual Significance of Names and Numbers.

Wednesday, August 8. Rev. Mr. Hillis, of Evanston, Ill.—Ruskin. Rev. T. Ernest Allen, of Grafton—Universal Religion.

Thursday, August 9. Dr. Lewis G. Janes, President Brooklyn Ethical Association—Evolution and Life.

Monday, August 13. Temperance Day. In charge of Mrs. L. M. N. Stevens, of Portland, President Maine W. C. T. U. Mme. Layyah Barakat, of Syria—Temperance Work in Syria. Mr. Joseph G. Thorp, Jr., of Cambridge—The Norwegian Law. Gen. Neal Dow, of Portland—Prohibition.

Tuesday, August 14. Rev. E. P. Powell, of Clinton, N. Y.—The Possible Permanent Removal of Poverty.

Wednesday, August 15. Mrs. Margaret B. Peeke, of Sandusky, Ohio—The Soul in its Search after God. Rev. Wm. R. Alger, of Boston—Universal Religion.

Thursday, August 16. Mr. S. Frank Davidson, La Grange, Ill.—The Outlook for the Future. Mrs. Ursula N. Gestefeld, of New York—The Inner Meaning of the Bible.

Monday, August 20. Prof. Ernest F. Fenollosa, of Boston Art Museum—The Relation of Religion to Art.

Tuesday, August 21. Mrs. Martha Howe Davidson, La Grange, Ill.—Religious Art. Mr. Frank H. Tompkins, of Boston—Practical Talk on Art. Mr. Arthur W. Dow, of Ipswich—Composition in Art.

Wednesday, August 22. Mrs. Mary W. Chapin, of Boston—Spiritual Healing. Mr. E. M. Bishop, of Boston—The Law of Correspondence in its Relation to Life.

Thursday, August 23. Mrs. Fanny M. Harley, of Chicago, of *Universal Truth*—Demonstration. Mrs. Anna W. Mills, of Chicago—The Search for Truth. Mrs. Sara A. King, of Baltimore—Divine Healing.

Monday, August 27. Rev. George Lewis, of South Berwick—Prophets and Prophecy. Rev. T. Ernest

Allen, of Grafton—Is Spiritualism Worth While, if True?

Tuesday, August 28. Mr. S. P. Wait, School of Philosophy, Port Edwards, N. Y.—The Soul and its Possibilities.

Wednesday, August 29. Mr. Edwin D. Mead, of *New England Magazine*—Immanuel Kant.

Thursday, August 30. Miss Josephine C. Locke, of Chicago—The Symbolic Woman.

These lectures will be given at 3 o'clock p. m., and will all be free.

In addition to the above, lectures are promised from Swami Vivekananda on "The Religion of India," also by Dr. Janes on "Evolution," Dr. Probst on "The Summit of the Nineteenth Century" and "The Philosophy of Wit and Humor"; by Mr. B. O. Flower on "Whittier," Mr. Colville on "Vibration" and "New Light from the Great Pyramid," Miss Josephine C. Locke on "Woman in Mythology and Art," Miss Shids Mori, of Yanagawa, Japan, on "Japanese Dress and Home Life."

Dr. Elizabeth Blackwell, of England, will contribute a paper on "Christian Scientific Methods in Biology."

Dr. Ibrahim G. Kheiralla, of Egypt, is expected to be present, and speak on "The Truth and the Oriental Philosophy of the Occult Science." Miss Virginia Vaughan will speak on "Oriental Poetry."

Private classes to study the above subjects will be held by competent teachers, information concerning which can be obtained of Miss Farmer, the Secretary.

The music will be in charge of Mrs. Ole Bull, Mrs. Elizabeth M. Allen, a pupil of Letchitzky, of Vienna, Mr. Edward T. Barker, Mr. Harry W. Eliot, and Mr. Stephen S. Townsend, of Boston. A rare opportunity will be given for pupils to continue their musical instruction during the summer.

Any who contemplate attending The Congress, at Greenacre, Eliot, Maine, or visiting any points in the East, will find first-class accommodations on the Lake Shore & Michigan Southern Railway. Any information regarding trains, rates, etc., will be promptly furnished on application to C. K. Wilber, W. P. A., Chicago.

Nature never did betray
The heart that loved her; 'tis her privilege
Through all the years of this our life to lead
From joy to joy; for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greeting where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us. —Wordsworth.

Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee.—
Job 22:21.

INTERNATIONAL BIBLE LESSONS.

URSULA N. GESTEFELD.

August 5.

The Baptism of Jesus.—Mark 1:1-11.

GOLDEN TEXT: Thou art my beloved Son, in whom I am well pleased.—Mark 1:11.

Verse 2. Between the Alpha and the Omega, God unknown and God manifest, is the way by which, and in which, the unknown becomes the manifested. It is what lies between the beginning and the end of creation.

As individual conscious beings we are all in this "way" which is prepared before us that we may walk in it. It is the straight and narrow way, that which is in perfect accord with the nature of God as Principle.

Principle can never vary. It knows no change or "shadow of turning." Its way is prepared for us "from before the foundation of the world." Our way must be its way.

But as we first begin to develop the soul—consciousness of what we are—our way is contrary to the way. It is according to personal sense. It is the natural way, which goes down instead of up; goes down to death and hell—to suffering and destruction through suffering.

Our way must become the living way; and it can have this quality in place of the old, only when we forsake the natural for the spiritual.

3. Only by this change can we prepare "the way of the Lord" which runs through the "wilderness." When through bondage to sense-consciousness we have suffered enough to be willing to forsake it; when, with our loins girded, shoes on our feet and staff in hand, we are ready to seek a higher, we find ourselves marching into a wilderness (the contradictions of our still active sense-consciousness with our perceptions of and aspirations for the spiritual), we must be fearless and courageous, faithful and obedient.

A voice will cry to us; we shall be taught that thus we are preparing "the way of the Lord" (our own all-potent, changeless, spiritual being), making "his paths straight," so that what we eternally are, no matter how we seem, can come forth to manifestation; so that the aim of creation can be fulfilled—God manifest in the flesh.

4. One who goes into the wilderness will surely, at some time, hear the directing voice.

It is God's messenger to the seeking soul. It speaks to us in a teaching (John preaching), and happy are we if we discriminate between the messenger and the message.

Any teaching which shows us that repentance of our errors (sins) is the first step toward their end; that forsaking them (ceasing to think that which is not true in itself) is the way of their remission unto us, is of God, and the forerunner of greater revelations.

5. We are baptized first, by our own forsaking and seeking; last, by the spirit of that which we seek.

We are baptized first by John the forerunner; last, by that which always was, and which has waited for the way to be prepared for it.

We are baptized first by the letter, afterward by the spirit; and in the "river of Jordan," where the two blend together.

Understanding is the river which flows between the wilderness and the land of promise. We must cross it to "possess the land." Only as we understand that we have committed sin, understand why and how we did it, understand that the spiritual man is uncontaminated by the sins of the natural, pure and perfect always, do we prepare the way for the baptism of the spirit.

The form of teaching, the statement, the letter, says to us, "There cometh one mightier than I after me."

We may talk learnedly of the why and how, "disputing in the temple" with those who as yet see error as truth; but not till the descent of the spirit upon us, do we *perform*.

8. The Holy Ghost must come to us bringing power to do. To believe is not enough. To see is not enough. To act is all essential. The miracles, the "mighty works," are performed by the spirit when it has baptized us with its baptism, not before. No John, past, present, or future, can bestow upon us the power to work them.

10. We must come up out of the water of intellectual understanding to see the heavens open. We feel with our hearts. We only see with our heads. And we must feel the truth, it must descend upon us individually, if we shall demonstrate the fatherhood of God and our eternal sonship; if we shall feel that the inner man, that which responds to the descending spirit, is the "beloved Son."

August 12.

Temptation of Jesus.—Matt. 4:1-11.

GOLDEN TEXT: In all points tempted like as we are, yet without sin.—Heb. 4:15.

It is a mystery to some how Jesus Christ, the Son of God, or, as many believe, God in human form, could be tempted. If we see this character of the New Testament as the developed soul, the manifestation of God, therefore possessed of the highest power (dominion over all things), we shall see that the soul is "led up of the Spirit," not down; and that at each stage of advance it is able to meet and conquer every form of temptation which confronts it there.

2. For the soul grows or advances only by fasting. By abstaining from the old thoughts prompted by the natural sense. Fed by these no longer, hungering for the bread of life, it is led up and up, conquering as it goes.

3, 4. Having been baptized in the river Jordan, we see that we do not live by material bread alone; that, through what it is to us before we have attained to the highest, it feeds our sense-consciousness; but we are sustained as living beings by "every word that proceedeth out of the mouth of God"; by every "God said," every operation of infinite Mind; by all God does, as well as by what God is; by the going forth of Mind, Intelligence, Life, Spirit, Love, to manifestation.

5, 6, 7. If we are eternal spiritual beings, sustained by divine thought—the creative power—in our relation to God, fed from that source continually, why do we not prove it on demand, by doing all the "impossible" things?

All things are possible with God. Why do we not display our sonship by doing successfully at once, whatever mortal sense suggests to us as a trial of our power?

Because when we are "led up" we gain wisdom as well as knowledge. We discriminate between the ideal and the actual; between what is ours potentially and that which is ours actively; between that which is yet to come forth and that which is already come.

We know that this which *practically* we cannot do now, though potentially we possess the power to do it, will eventually be done if we are faithful to the dual baptism we have received; "Everything in its own order."

8, 9, 10. One of the strongest temptations we shall meet as we are "led up," one of the hard-

est to resist and conquer when we see what can be accomplished through systematic thinking, is the impulse to gain our own personal ends by its use.

We may think we have put ambition from us, have left it behind us way down the mountain we are climbing; but it is capable of assuming so many forms, we are in danger of continual self-deception.

We do not care longer for things which once were so much to us. Material things have lost their overpowering charm. A simple meal contents us, a few plain garments are all-sufficient. Let others have houses and lands; we are laying up the heavenly treasures.

But before we know it, we have developed an ambition for power. We want to be leaders in this movement which is taking such hold on the time. We want others to look at us admiringly, and say, "Isn't she wonderful?" "Isn't he magnificent?" "How much he knows!" "What things she does!"

We think we want to make truth manifest, but before we know it we are working for ourselves instead of for God. We are working *for power and to be seen of men*, instead of *in the power and to be known of God*.

Not till we can meet and overcome this greatest of temptations (for in its higher form it includes every other one) are we *sure* to go forth "in the power of the Spirit," for we have laid down *all*. We have nothing of our own, we desire nothing for ourselves alone. Then we can "let" the Divine work through us. We have prepared the way. The mighty works will follow.

August 19.

First Disciples of Jesus.—John 1:35-49.

GOLDEN TEXT: We have found the Messiah, which is, being interpreted, the Christ.—John 1:41.

35, 36. John stands. Jesus Christ walks. The letter, even though true, has its limitations. The Spirit, the Truth, is limitless. One who is governed too rigidly by the letter stands—does not make progress. One who receives and is impelled by the Spirit, keeps moving, growing constantly into a knowledge of the Truth. That which stands too long, decays. Only that which keeps moving grows into larger and fuller life.

38, 39. What do we seek? If we are disciples of the letter (John) because it is true, not

because it is John's, we are really disciples of Truth, giving it our allegiance. Willingly receiving it first from another, we shall desire it for our own.

That other, if he is honest, will point us to the impersonal Truth and say, "Behold." We shall follow after it, and then it will turn to us. And as we at last see its face, with glowing eye and outstretched hand, with beating heart and willing feet we shall cry, "Where dwellest thou?" And it will bid us "Come and see."

We must see with our own eye, not with another's. We must hear with our own ear, understand with our own heart, that we may be converted to *it*. We must go to it, see where it dwells—in the bosom of the Father. We must abide with it.

41. Then, only, shall we find the Christ. *Standing* with the letter of doctrinal religion, however true, fearing to move away from it, we shall accept the forerunner as that which comes after it. We shall accept the human as the divine, the true as Truth. The human Messiah is for us the messenger. The message is the Truth, the Christ. The messenger is of man, the message, of God. The disciple who walks, becomes the apostle "separated unto the gospel of God."

August 26.

First Miracle of Jesus.—John 2:1-11.

GOLDEN TEXT: This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory.—John 2:11.

Before miracles (works of the Spirit) can be begun, there must be a marriage. To this marriage he who would work them, and they who would know how they are performed, are "called." This marriage takes place in Cana, (emulation), that point in our progress where we begin to act like God, because working with God.

"The mother of Jesus was there." The works which "glorify God" will be born to a waiting world. Man's mastery of the human through the divine will be demonstrated.

There must be a marriage between our rational, and intuitional natures, in themselves two halves of one whole, but driven asunder through the dominion of mortal sense. "What God hath joined together, let no man put asunder."

From the soul's first stage (Adam and Eve

in the garden of Eden) the intuitional has been subject to the rational, which always leads. He has ruled over her. She must lead and he follow; she seeing and declaring, he demonstrating; she at the foot of the cross; he upon it.

The "water" of the masculine rational nature, the intellectual understanding, must be transformed to the feeling of the female intuitional nature. Something is missing for those who have only the first. "They have no wine." It can be provided, this wine of the Spirit, only at this marriage feast.

The man or the woman today, who, called to this marriage, comes, experiences the "beginning of miracles" within himself, begins to "manifest forth his glory" as the Son of God.

A BOY went to school. He was very little. All that he knew he had drawn in with his mother's milk. His teacher (who was God) placed him in the lowest class, and gave him these lessons to learn: Thou shalt not kill; thou shalt not do hurt to any living thing; thou shalt not steal. So the man did not kill; but he was cruel, and he stole. At the end of the day (when his beard was gray, when the night was come), his teacher (who was God) said: "Thou hast learned not to kill; but the other lessons thou hast not learned. Come back tomorrow."

On the morrow he came back, a little boy, and his teacher (who was God) put him in a class a little higher, and gave him these lessons to learn: Thou shalt do no hurt to any living thing; thou shalt not steal; thou shalt not cheat. So the man did no hurt to any living thing; but he stole and he cheated. And at the end of the day (when his beard was gray, when the night was come), his teacher (who was God) said: "Thou hast learned to be merciful; but the other lessons thou hast not learned. Come back tomorrow."

Again, on the morrow, he came back, a little boy. And his teacher (who was God) put him in a class yet a little higher, and gave him these lessons to learn: Thou shalt not steal; thou shalt not cheat; thou shalt not covet. So the man did not steal; but he cheated and he coveted. And at the end of the day (when his beard was gray, when the night was come), his teacher (who was God) said: "Thou hast learned not to steal; but the other lessons thou has not learned. Come back, my child, tomorrow."

This is what I have read in the faces of men and women, in the book of the world, and in the scroll of the heavens, which is writ with stars.—*Berry Benson, in "The Century."*

I SEE the coming glory of the Lord,
I feel the mighty presence of the word;
The dream of death is over now,
For Christ's immortal crown is on man's brow.

The husbandman waiteth for the precious fruit of the earth.—*Jas. 5:7.*

THE C. S. ASSOCIATION

Held its regular meeting, June 26, at Hall 72, Auditorium, the president in the chair. The exercises opened with singing by Mrs. Randall, of "Peace, troubled Soul," and "A Child of God I know I am."

Mrs. M. E. Plummer gave an audible treatment, in which she called attention to the importance of our cultivation of faith, and our exercise of faith. When we truly have faith we will act upon that faith; we will not say we believe, and then act as though we did not believe that the Father is ever present in us and around us and through us to will and to do.

The president spoke for about half an hour before mentioning the suggestions of the business meeting of the May adjournment relating to the election of officers.

She said: We once decided to have the association people gather each month without call by cards or individual effort. It is spiritual to have each one drawn by the nameless chords of knowledge that at a gathering of men and women he will find the thing his soul calls for. If I do the best I can at all times, and with everything, regardless of what opinions may result from the doing, the motive will find its issue, and not the mistakes that accompanied its execution. God recognizes no mistakes. He only sees motives. "The Lord looketh on the heart." Somebody must arise among us with dissolving power enough in spiritual diffusion to dissolve the mistakes we make, especially about each other. A certain mother came tome with her nine-year-old boy, and said in his presence, 'He is a bad, naughty child. He has a black heart.' The child looked toward me and then toward her in awful silence. He had no voice to raise in his own defense. Yet he was innocent. To me he was a direct object lesson. Words are useless when prejudice arises and sits in determined, unlistening judgment. Yet the rights of the child come forth when the wise one radiates the dissolving Spirit.

The business conference voted Dr. C. I. Thatcher for president, to choose his own vice presidents; Sarah E. Griswold, author of "Out of Law into Gospel," for secretary, and Laura Randall for treasurer.

Mrs. Kelting, the outgoing treasurer, made her report as to funds in the treasury.

Miss Martin, who has acted as secretary in absence of the regular secretary, suggested that the association proceed to elect the officers as recommended by the president.

Then the assembled company heartily seconded the action of the business decisions by promptly electing Dr. C. I. Thacher, president; Mrs. S. E. Griswold, secretary; Mrs. Laura Randall, treasurer.

The new president took the chair and outlined at length what would be the work of the association under his administration.

Owing to his intended absence from the city during the months of July and August, it was decided to hold the meetings for those two months at 72 Auditorium.

A vote of thanks was extended to Mrs. Hopkins for the free use of her rooms for the association for the past year.

Association then adjourned, to meet at 72 Auditorium the last Tuesday in July.

EDITH A. MARTIN, *Sec'y pro tem.*

TOPEKA, June 26, 1894.

Dear Friends:—Reading in your excellent magazine the kindly words of Love and Truth from different parts of the country, I feel like sending a word of greeting from the Truth seeker in Topeka. For all Truth is one, of whatever name. Our organization is called the "Science of the Christ." It was organized about three years ago by Mrs. Carrie V. Morgan. We have a lecture every week, and once a month an open meeting for every one who cares to come. New classes are formed from time to time, and after taking the first course are admitted to the advanced class. The Bible is our text-book, and Christ the Way and Life. The lectures are practical, helpful, and uplifting. The one last week, entitled "Crystalization," was a gem of the first water. The topic was suggested by the message of one of the class concerning the Crystal City spoken of in Revelations. Her interpretation of it was: The city represents the mind and the inhabitants were good and true thoughts; doubts and fears were the things which "offend," and which in "no wise shall enter therein." Mrs. M. is to open a summer school at her residence next month for those who wish to study the Science. She has a commodious building and easy of access at 721 Quincy St. The following extract, taken from the report of an open meeting by one of the Topeka dailies, will give something of an idea of her style and ability:

"Mrs. Morgan, who spoke from notes in an easy conversational tone, is undeniably a gifted woman who has studied deeply the Scriptures, seeking to bring to light their hidden meaning and the instruction therein afforded to humanity; her earnestness and rare powers of illustration abundantly attesting that she is indeed a teacher in religious truth, one who has deeply conned the prob-

lem of life, and not, as in many instances, 'a blind leader of the blind.' No one in Topeka who is at all interested in religious inquiry and is seeking after Truth, should fail to hear her expound her simple faith."

May the day be not far distant when all shall come to a knowledge of the Truth as demonstrated by Jesus the Christ. Yours in the best of bonds,

MARY S. RIPLEY.

"Truth of Divinity," by Melrose Kent, is so clear and simple, a little child can understand. I hope she may continue to write. Our ideas of God and our relation to him have been greatly cleared of the mist or fog that surrounded them, by reading her explanations.

MRS. M.

Notice.

MRS. E. MARION will begin her next healing class September 4, 3 P. M., at her residence 52 Oakwood avenue (between thirty-ninth and fortieth streets, east of Cottage Grove avenue), Chicago. Write for particulars. Many are healed during instruction which proves that teaching is needed more than treatments.

Divine healing meeting free to the public every Wednesday at 3 P. M. All lovers of the truth are invited to attend and help in this work of love by speaking or singing.

Absent treatments given in answer to letters or telegrams. If desired, board and rooms can be had at my house during classes; present treatments given any hour in the day, except Thursdays and Sundays.

Training Class.

Many people have heard the principles of the Science of Mind stated over and over again and yet do not know how to put what they have heard into practice.

For the help of such Mrs. Jane W. Yarnall, author of "Practical Healing for Mind and Body," will teach a "Training Class" in which she will give practical drill in demonstrating over the difficulties of the life problem.

This class is for teachers, healers, and students of Science. Terms for the six lessons, \$5.00. The course will begin August 1, at 10.45 A. M.

As Mrs. Yarnall has but recently returned to Chicago and is not permanently located; and as Mrs. F. M. Harley is to be absent from the city for some time she has tendered the use of her private office for this class. Room 409 U. S. Express Building, 87 Washington St.

"The Unknown Life of Jesus Christ," by Nicholas Notovitch, and published by Rand, McNally & Co., will prove very interesting reading to every Bible student. The history is supposed to have been written immediately after the crucifixion, by an eye-witness. It also accounts for the doings of Jesus between the ages of fourteen and thirty, when his public ministry began. This volume is written by the one who discovered the manuscript, and the description of how he obtained it adds much to the interest of the book. The twelfth section, in which woman is alluded to, is marvelously beautiful. No one ever gave to woman her true place more truly. This one lesson alone, as taught by Jesus Christ, is worth the price of the book. Cloth, \$1; paper, 30 cts., post-paid.

"Pearls of Wisdom, or Spiritual Food," is a collection of precious pearls from old German writings, such as "Johann Scheffler's Poems," and many other good and uplifting thoughts. The authors are inspired men, and therefore is the book of great value and a spiritual guide to the pilgrim on the way to the promised land. This book was compiled by Paul Miltz, and translated from the German by Conrad Fuhrer. In the German it is \$1, in linen; \$1.50 in leather. In the English it is made in paper only, at 50 cts.

"New Light from the Great Pyramid," by Albert Ross Parsons, and published by the Metaphysical Publishing Co. of New York, is one of the marvelous books of the age. It is certainly the product of untiring research, and is crowned with indisputable evidence concerning the truth of many things which ever seem stranger than fiction. Hosts of readers will herald the advent of this great book with enthusiastic delight, as it contains information concerning many obscure metaphysical and astronomical questions now perplexing investigators of Truth. The book is full of important instruction, besides being intensely interesting. The tenor of this wonderful book is evidently religious, the author doubtless hoping to remove the old landmarks of tradition, break the chains of ignorance, and enlarge the souls of humanity preparatory to a new dispensation of spiritual light. Cloth, \$4.

My father worketh hitherto, and I work,—
John 5:17.

"Our Destiny," by Lawrence Gronlund, and published by Lee & Shepard, Boston, is an essay in ethics, dealing with "The Influence of Nationalism on Morals and Religion," and is a book all would do well to read and heed. The author's object throughout the work is indisputably a most worthy one. Nationalism as herein set forth, would indeed bring heaven down to earth, and exalt mankind to Christ-likeness. May this book prove a prophecy of the "good time coming," so long delayed because of man's not knowing of the Fatherhood of God and this universal brotherhood. Paper, 50 cts.

"The World's Parliament of Religions" (Dr. Barrows' Wonderful History of its proceedings at the World's Columbian Exposition) is beautifully printed on fine paper, large, clear, new type, 704 pages to the volume; size of page, 6x8¾ inches. Each volume contains one hundred illustrations, executed in the highest style of the art. It is in two uniform volumes, and is authorized by a vote of the Board of Directors of the World's Columbian Exposition. Beware of cheap imitations! Price, per set of two volumes: Cloth, stamped in gold, \$5; leather, stamped in gold, \$7.50; full morocco, \$10. Sold only by subscription. Address F. M. Harley Pub. Co., 87 Washington St., Chicago.

In addition to "The World's Parliament of Religions," by Dr. John Henry Barrows, we have "The World's Congress of Religions," with an introduction by Rev. Minot J. Savage, published by the Arena Pub. Co.; cloth, \$1.50; paper, 50 cts.

"A Chorus of Faiths"—As Heard in the Parliament of Religions: With an Introduction by Jenkin Lloyd Jones. Cloth, \$1.50. This compilation, edited by Mr. Jones, contains 167 extracts from 115 speeches made at the Parliament of Religions, representing all phases of religious thought; but the selections have been made to show the essential unity of all religions in their broadest outlook. Points of difference have been omitted, in order to give emphasis to the spirit of fraternity there given utterance to. The work therefore voices the best that has been said of the true brotherhood of man, and will prove inspiring and helpful to all readers.

All books mentioned in UNIVERSAL TRUTH are for sale by F. M. Harley Publishing Company, 87 Washington St., Chicago, Ill.

"Can Such Things Be?" by Keith Fleming, published by George Routledge & Sons, New York, is an intensely interesting story, dealing with the mysteries of occult phenomena. From the first page to its closing lines the book is full of thrilling fascination. Aside from this it gives rise to many interesting questions, such as are before the thinking world today awaiting solution. Bound in cloth, price \$1.

"The Secret of Character Building," by John B. De Motte, A. M., Ph. D., and published by S. C. Griggs & Co., Chicago, is an exceedingly impressive work. Its earnest arguments and clear reasoning will command the attention of every thoughtful reader and lover of progress. Bound in cloth, price \$1.

"A Woman's Philosophy of Love," by Caroline F. Corbin, and published by Lee & Shepard of Boston, is an admirable work of its kind. It gives, in beautiful diction combined with practical intelligence, the higher view of this one world-wide emotion in which all are more or less interested. Young people on the eve of marriage should not fail to read this book. Its gentle, earnest, refined instructions, heeded and adopted, will save many a heart-ache and many a tear. The world today needs just such a philosophy of love, therefore let this valuable work receive a warm welcome. In cloth only, price \$1.50.

We have all of the lessons of Mrs. Emma Curtis Hopkins that are in print. The Fifth Lesson only is exhausted; but the remaining eleven lessons we will sell at eight cents each, postpaid.

We have just issued the third edition of "Trusting and Resting," and "In His Name," by H. Emilie Cady. These two beautiful articles are bound together in one booklet. They are among the most helpful things that have ever been written, and they will always be considered as necessities in every metaphysical library. Bound in paper, 15 cents.

ONE lady writes: "Trusting and Resting" helped me out of seeming sore distress. It is sure deliverance to all who have ears to hear. Shall be glad to order anything that may be written in the future by H. E. Cady."

SEND twenty-five cents and get UNIVERSAL TRUTH for three months.

THE constant and reiterated statements that come in commendation of "Practical Healing for Mind and Body," by Jane W. Yarnall, are the best proof we have of the good it is doing and the help it is giving to its many readers. The gratitude, and the various expressions in testimony of its healing and comforting qualities, place it in the foremost ranks as an instructor in the principles and methods of Divine Science.

A LADY writes Mrs. Yarnall: "I have just read your very interesting book, 'Practical Healing for Mind and Body,' and it has benefitted me beyond the power of words to express. It has opened my eyes to see how our mental states affect our physical bodies, and the reading of it has brought such a revelation to me that I have discarded all drugs, although I am in what is called very poor health. I have improved with every day's reading, and wish to thank you for the blessing I find in your writings."

"Between the Lines," by Hannah More Kohaus, is our latest publication, and for which we predict a warm welcome. It is a result of careful study and rich experiences. It is a condensed treatise on life and health as the truth of man's being. There is food for reflection in every word, as well as full and direct instruction how to obtain the best and most enduring results from the application of divine Truth. Bound in paper only, 50 cents postpaid.

A LADY, in writing of "Between the Lines," says: "I have not seen a little book that I regard as so comprehensive and clear as this. Mrs. Kohaus has given us a book which will last. A word is nothing to us unless we get the hidden meaning, the life of it; and in this book every word is a living word."

JOSEPHINE C. LOCKE says that the chapter on "The Christ" in "Between the Lines" is a marvel of beauty.

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